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ANNOUNCER: STANDARD OPENING

Here is R.F.E., we will now broadcast the EVENING WORLD
REPORT.

The results of the events in Los Angeles are smoking
ruins, pillaged stores, death and injured.

The reasons for, and the importance of what happened
at the end of last week and the beginning of this week in Calif-
ornia can only be measured within the framework of the special
American Negro problem.

At present, politicians, psychologists, sociologists,
police officials and other experts are trying to explain and eval-
uate the problem, the roots of which can be found in the virtual
or actual, racial and social inferiority complex of the American
Negroes. 104 years ago, when Abraham Lincoln liberated the Negro
slaves of the southern states, and just a few days ago when Pres-
ident Johnson signed the bill on the voting rights of the Negroes
into law, only the formal legal bases of emancipation were estab-
lished. In the opinion of experts it will be a very long time
and a number of problems must be solved, before actual social
equality can be built on those bases.

But, instead of theoretical consideration, let us see,
what has actually happened in Los Angeles?

Our New York office will now summarize the events:

TAPE: NEW YORK TDR, PART I

ANNOUNCER: As you already know, the site of the events is Watts,
one of the suburbs of Los Angeles.

Peter Halasz will report on this section:

TAPE: NEW YORK TDR, Cut-3

ANNOUNCER: This is about the site of the bloody events. There is no doubt that the economic and social standard of the Negroes is lower than that of the white population. Who is responsible for this? The whites, who do not give a better chance to the Negroes? Or the Negroes, who, because of their attitude and lower intellectual standard, do not comply with the requirements?

The question is not that simple.

In 1954, the American Supreme Court declared racial discrimination unconstitutional. But, because the Court did not set a date for the removal of racial barriers, in some places, integration was slow and hesitating. Partly, because very often the Negroes themselves separate themselves from the whites and partly, because primarily in the southern states -- the principle of racial integration clashes with the social traditions of almost a century and a half.

About 10-12% of the total population of America are Negroes. In the large cities, this ratio is even higher. More than half of the population of the capital, Washington, 35% of Baltimore, 23% of Chicago, 14% of New York are black. Their problems cannot be solved by means of laws and court orders only, because those problems are primarily of a psychological and social character.

VOICE I: ITEM I. (MUSTO)

In his book, An American Dilemma, Gunnar Myrdal pointed out that the solution of the American Negro problem depends on where and how a causative circulus vitiosus can be broken.

The essence of the vicious circle is that:

The Negro is less educated and dirtier because he has no chance to reach a higher living standard but, on the other hand, the Negro cannot reach a higher living standard because he is less educated and dirtier.

In the opinion of Walter Lippmann, the gulf between this actual inferiority and real equality can be bridged only by determined and far-sighted social education. But the goal of such education cannot be reached overnight. The work of education should span generations.

Where the contrasts are greatest, poverty and low social standards are more obvious. In India -- the famous scientist and diplomat, John Kenneth Galbraith, writes -- nobody wonders about poverty because everybody is poor there. But, there are poor people even in the United States and this is an uncommon occurrence.

The average Negro population, compared to white society, is poor. The average monthly income of the families in the Los Angeles Negro section is \$380. -- which is lot of money in Europe as well as in America, but, it is still much less than the income of the white families in the neighboring sections.

So, not the high or low standard of income, but the comparison, determine social contentment or discontentment. The fact that others have more. This comparison feeds the social envy which is accumulating and then only a spark is needed to ignite it.

Almost all of the population of Los Angeles' Negro section came from the southern states. Besides their faults, they brought with them a relatively low level of culture. Their skills and attitudes did not meet the requirements of better jobs and because of this, they have mostly worked as helpers. In the course of their migration, and as the result of changing location, they have developed a social restlessness. According to a Negro psychologist, Dr. Alwin Poussaint, "they want to unload their anger about their own inferiority upon others, that is, upon the white people."

ANNOUNCER: There are three kinds of attitude among the American Negroes.

The first attitude is helpless resignation. The attitude which does not seek the possibility of progress, does not fight and stays at the same level.

The other trend is the nationalism of the extremist Negro, the sowing of the seed of racial hatred. During the past few years, in a number of big American cities, a movement has started which has developed into the sect of the Black Muslims. The prophet of the sect is Elia Mohamed and his close companion, who called himself Malcolm X, preached terror and called the Negroes of America

to start an open revolution. The well-known American Negro writer, James Baldwin, has summarized the ideology of the sect as follows: "Every black should hate every white." Last year, Malcolm X became the victim of the same terror he was preaching.

The third trend is peaceful struggle for the real emancipation of the Negroes. The leader of this movement is the Nobel Peace Prize winner, Martin Luther King, who has characterized his position as follows: "I am between the two opposing trends of the American Negroes. The one is the power of helpless resignation and the other preaches hatred, bitterness and terror."

Martin Luther King has become the most outstanding leading personality of the American Negroes. It is worthwhile to make a short report on him and his methods:

VOICE II: ITEM II. (MUSTO)

The 36-year-old Martin Luther King comes from a family which belongs to the oldest and most traditional organization of the American Negroes: the church. His father, as well as his uncle, as Protestant ministers, were the pioneers of the emancipation of the colored peoples.

From his early youth on, Martin Luther King was the champion of passive resistance, like Gandhi, against the followers of racial discrimination. He said that the American Negroes should refuse to accept the help of the whites but they also should refrain from terror. They should support their demands by peaceful, possibly economic, means.

Here is an example of how Martin Luther King imagines the struggle of the Negroes for equality of rights:

In early December 1955, on one of the buses of the city of Montgomery, a Negro woman, Rosa Parks, took a seat reserved for white persons. The driver demanded that she give up her seat. Rosa Parks refused to do so and so she was arrested. The Negroes in the city called a boycott against the bus company. The leader of the boycott movement was Martin Luther King. From the money collected, the movement bought 300 taxis which transported the Negroes in the city. The bus company was on the brink of bankruptcy because it had lost 40% of its daily take as the result of the Negro boycott.

Finally, the bus company gave up the fight and abolished racial discrimination on the buses. And Martin Luther King won his first battle.

ANNOUNCER: What is Martin Luther King's opinion about the events in Los Angeles? Our New York correspondent reported on this subject in our program yesterday, as follows:

TAPE: NEW YORK TDR.

ANNOUNCER: President Johnson's opinion about the events is as follows:

TAPE: NEW YORK TDR.

ANNOUNCER: And now, let us see the reaction to the events in Los Angeles in the most important Western capitals. First, the comment of the London Spectator:

VOICE III: ZOLTAN SZABO

The bloody events in Los Angeles were perhaps the best characterized in one sentence by the Washington correspondent of the London Times. "Over the weekend," he remarked, "more Americans were killed in Los Angeles than in South Vietnam and probably the strength of the troops employed in the action was much higher as well." The news and pictures about the bloodshed in California, quite naturally, deeply worried some of the British public. Not because of the suddenness of the events but rather because the British public, of moralist tradition and liberal attitude partly counterbalancing the imperial past, is quite sensitive to such catastrophes involving Negroes. One should say that they are even more sensitive than they are in cases which involve Europeans or South Americans.

The most British reaction was that which warned, in connection with the catastrophe, that Britain should learn from the events in her own backyard. And that the emancipation as such, no matter how beneficial and necessary it may be, is not enough to solve the Negro problem. Which is quite true, because this question is not just a racial and social question but is unfortunately of a humane nature.

The most characteristic feature of the British reaction to the Los Angeles tragedy is that many people used just this

occasion to point out the fact that the laws of Kennedy and President Johnson were speeded up rather than hindered by the pressure of the Negroes. The most typical British opinion was expressed in this matter: modern American government officials were more firm and progressive than our British politicians, who, after the first signs of tension restricted immigration, yielding to the pressure of the whites.